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## ILLUSTRATIONS OF THE WAR-SPIRIT.—No. 2.

"If there be," once said the Hon. J. F. H. Claiborne, one of our rulers, "if there be in our Government one spark of that glorious flame which lit up the American Revolution, and without which we are unworthy of freedom, it will no longer submit to the occupancy of our territory, the seizure of our slaves, the conflagration of our vessels, and the murder and imprisonment of our citizens. If we strike at all, we should strike the first blow, and seize on Vera Cruz, even if it be protected by the blood-red banner of England, stamped with the death's head and cross-bones of abolitionism."

Reflect on three things in this brief but malignant effusion. 1. It may well be doubted whether we were not ourselves in the wrong on every one of the points here alluded to; but, right or wrong, we claimed to be judges in our own case! 2. We should, it seems, "strike the *first blow*, and seize" a place guarded against our assaults; all by way, forsooth, of self-defence!! Such is the doctrine of self-defence carried into practice; a principle broad enough to cover any war ever waged. 3. Mark the identity of war in its spirit with slavery. "The death's head and cross-bones of abolitionism." Such is war, the parent of slavery, and the patron of all other crimes.

A SOLDIER'S PREPARATION FOR HEAVEN.—"Comrades," said a Spanish officer mortally wounded, "I implore you to stand by these guns till death. *I am going to heaven!*" His preparation for heaven was his patriotic butchery of the French; and many a French soldier was expecting the same reward for *his* butchery of the Spaniards! As well might the drunkard, while reeling into a drunkard's eternity, say to his companions, 'Here, finish these bottles; I can drink no more—*I am going to heaven!*'

ANOTHER SPECIMEN OF THE WAR-SPIRIT.—When the enemy, just before the battle of Barossa in Spain, appeared in sight, Gen. Graham, riding up in front of his troops, and waving his hat, exclaimed, "Now, my lads, there they are! Spare your powder, but give them steel enough!" To this the soldiers responded in three cheers, and went fiercely to the charge.

This circumstance the biographer of Wellington recounts with great zest as a brilliant affair. The spirit of that address is the very best spirit of war; a spirit which pants to give our enemies enough of steel or lead; a spirit which breathes vengeance, and exults in the successful butchery of our brethren. Such a spirit is in fact inseparable from war; but I need not ask if such is the spirit of the gospel.

## FOREIGN INTELLIGENCE.

We have already alluded to the cheering intelligence from England in the last number of the Herald of Peace. The Committee of the London Society say, that "the late Convention has had the effect of awakening attention to the pacific character of Christianity to an extent unknown before, and has prepared the way for a more enlightened and general consideration of the Society's principles and objects. More strenuous efforts on our part are imperatively called for, both by the existing state of public feeling, and by the resolutions adopted at the Convention, and left to this Committee to be carried into full effect. The Committee are deeply impressed with the importance of improving to the utmost the facilities for action which are thus placed in their power. They are anxious that meetings should be more frequently held, lectures more extensively delivered, tracts more widely circulated, and practical organization for the promotion of their cherished object rendered far more general. For these efforts, LONDON *alone* presents a wide, and almost uncultivated field; whilst all classes of the community in the provinces need to be acted upon, by a well chosen and suitable agency; and the employment of the periodical press in the cause of peace might be greatly extended. The Committee have made a beginning in London, by

holding weekly meetings or lectures; and they have availed themselves, to a small extent, of the occasional assistance of some of their friends in the country as local agents. But it is plain, that if the Society is to take its due place amongst the numerous Christian institutions of the land, and to do justice to its present circumstances, it must be prepared at once to employ two additional permanent agents at the least; as well as to incur a much larger degree of expense in occasional service, tracts, &c."

OPERATIONS IN LONDON.—"The first of these lectures was delivered in the chapel in New Broad-street, by the Rev. John Jefferson. The lecturer commenced with a brief view of the origin, principles and objects of the London Peace Society, its past labors, and its present position. The truth of its fundamental doctrine, that "War is inconsistent with the spirit of Christianity," was shown by an appeal to various passages of the New Testament: both those which set forth the general character of the religion of Jesus, and those which embody its practical requirements. An attempt was next made to reply to some of the most common and popular objections; especially the duty of Christians, as citizens, to the civil authorities; the wars of the Jews; the natural love of self-preservation, and desire of self-defence; and the impossibility of acting upon the principle of moral resistance. A brief statement then followed as to the means used by the Society to make known its views, and the objects to be immediately aimed at as preventive of war; viz., the adoption of the practice of arbitration, and this as introductory to the ulterior measure of a High Court of Nations, to which all disputes might be referred. The lecture closed with an appeal to the Christian public for additional aid in carrying on this good work. The lecture occupied two hours in the delivery, and was listened to with fixed attention to the close. The audience was highly respectable, and upwards of 20 persons signed the declaration expressing approval of the Society's principle.

"The second lecture was delivered in the Weigh-house chapel, Fish-street hill, by the Rev. John Styles, D. D., of Kennington. This elaborate essay was chiefly confined to the direct scriptural argument, and was distinguished by great beauty of composition, and great clearness of statement. It was arranged under three general divisions,—the Jewish religion and the prophetic revelations of the Old Testament; the pacific character of the life of Christ; and the doctrine of the Saviour and his apostles. Several passages which have been thought by some to militate against the general conclusion, that all war is inconsistent with Christianity, were calmly examined, and ably elucidated; and at the close a full and powerful reply was given to the objection, that War and Christianity have ever been identified in the history of the world. Dr. Styles concluded by introducing the declaration of adhesion to the Society's principle, which was signed by upwards of 50 persons."

MEETINGS IN THE METROPOLITAN BOROUGH.—"The importance of attempting the formation of Auxiliary Peace Societies in the Metropolitan Boroughs has been for some time before the Committee. Unforeseen circumstances led to the selection of "The Tower Hamlets," as the first scene of operation. Several friends of the cause residing in that Borough were consulted; and a meeting was called at the Society's office, to deliberate upon the best means of action. It was deemed advisable to hold in the first instance a succession of services, in as many different localities as should be found practicable, in order to excite attention to the object, and explain the principle of the Society. In pursuance of this resolution, a number of meetings have been held, an account of which follows; and arrangements are in progress for holding others.

The first of these meetings was held on the 11th of September, 1843, in Brunswick chapel, Mile End Road, the Rev. G. Evans, the minister of the place, in the chair. A lecture was delivered by Mr. John Larritt, who had

formerly been a soldier; and the meeting was briefly addressed by the Chairman, and by Mr. Jefferson, one of the Secretaries of the Society. About 600 persons were present; and at the close, upwards of 80 persons signed a declaration expressing their conviction "that War is inconsistent with the spirit of Christianity and the true interests of mankind."

A second meeting was held in Ebenezer chapel, Shadwell, on the 13th of October, 1843. In the absence of the Rev. C. Hyatt, the senior minister of the chapel, who was prevented by indisposition from being present, the Rev. George Evans took the chair. Two resolutions were unanimously adopted, expressing approbation of the principle of the Society, that "War is inconsistent with the spirit of Christianity and the true interests of mankind." At the close of the meeting 38 persons signed a declaration of their concurrence in the above sentiment. The meeting was addressed by the Chairman; Mr. D. G. Pain, of Barnet; Mr. John Harris, of Wapping; the Rev. W. H. Black, of Goodman's-fields; the Rev. John Jefferson, of Stoke Newington, and the Rev. G. B. Utter, of New-York.

The third meeting was held at Well-street chapel, Hackney, on the 18th of October, 1843. The chair was taken by the Rev. James Carlile, minister of the chapel. Resolutions were adopted expressing approval of the Society's principles and objects, and 53 persons signed a declaration expressing their conviction that "War is inconsistent with the spirit of Christianity and the true interests of mankind." The meeting was addressed by the Chairman; the Rev. J. Pye Smith, D. D., F. R. S., &c., Theological Tutor of the Old College, Homerton; the Rev. C. Dukes, M. A.; the Rev. S. Ransom, Classical and Hebrew Tutor in the Hackney Theological Seminary; the Rev. George Evans; and the Rev. John Jefferson.

The fourth meeting took place at Gibraltar chapel, Bethnal-green-road, on October 27. Mr. E. Perry, of Bishopsgate-street, occupied the chair, and opened the meeting with a short address. The resolutions were moved and seconded by the Rev. G. Evans, the Rev. W. H. Black, the Rev. C. Dukes, M. A., and Mr. Jefferson. The attendance was very considerable; 53 persons signed the declaration.

The fifth meeting was held in the Institution, Beaumont-square, on the 10th of November, when Geo. Offor, Esq. of Hackney, presided; and an eloquent and impressive lecture was delivered by the Rev. John Stock, of Chatham. After some introductory observations, proving the necessity for such services as the one then being held, from the erroneous opinions which obtain on the lawfulness of war, Mr. Stock dwelt at some length on the evils essentially connected with the spirit and practice of war. He named the following:—It is anti-christian; it debases the character of those who engage in it; it injures public morals; it spreads misery, destruction and death wherever it rages; it is ruinous to national prosperity; it hinders civilization; it is a deadly foe to liberty; it is an enemy to domestic virtue and happiness; and it most effectually hinders the progress of the gospel. Mr. Stock then proceeded to develop some of the evidence by which the principles of the Peace Society are supported in the pages of the New Testament. He stated that the will of God is contained in the New Testament, in its complete and final form; at this tribunal, therefore, the question as to the lawfulness of war must be tried and decided. Various passages were quoted, and their binding authority enforced. Reference was then made to some of the objections usually alleged; and in conclusion Mr. Stock declared the reasonableness and practicability of arbitration as a substitute for war. The lecture was well received throughout; and at the close one gentleman in the room proposed a vote of thanks to Mr. Stock, which was simultaneously seconded by several, and carried by acclamation. The declaration of adhesion to the Society's principle was signed by 70 individuals.

A sixth meeting was held November 22, at Providence chapel, Austin-street, Bethnal-green. The Rev. W. Miall, minister of the chapel, presided, and opened the meeting with an effective address. Addresses were also

delivered by Messrs. Black, Carlile, Evans and Jefferson. About 300 persons were present, who cordially and unanimously responded to the sentiments expressed. Two resolutions were adopted, and 101 persons signed the declaration.

The seventh meeting was held on November 29th, at Trinity Chapel, Philip-street, Kingsland-road; when Mr. Jefferson delivered a lecture on the principle of the Society to a respectable and attentive audience. From 300 to 350 persons were present, and 72 individuals signed the declaration. Arrangements are made for several other meetings in this Borough."

Further extracts we must reserve for future numbers.

#### THE LEGISLATURE OF MASSACHUSETTS ON PEACE.

##### PETITION

*To the Honorable the Senate and House of Representatives of the Commonwealth of Massachusetts :*

Your petitioner, believing that war is an unnecessary as well as monstrous evil, and that all national differences might be settled by arbitration, without an appeal to force, petitions that Resolutions be passed in your Honorable Body, favorable to the formation of a Congress of Nations, for the decision of all questions of national disputes; and that copies of such Resolutions be transmitted to Congress, with instructions to our Senators and Representatives to bring the subject to their consideration. JOHN P. ANDREWS.

HOUSE OF REPRESENTATIVES, Jan. 31, 1844.

The Committee to whom was referred the Petition of John P. Andrews, of Salem, for the promotion of Universal Peace, have attended to the duty assigned them, and ask leave to present the following REPORT :

The object of this petition is one which commends itself to the approbation of every enlightened patriot and true philanthropist. War is, undoubtedly, to be reckoned among the chief destroyers of human happiness: a foe to the best interests of all who are engaged in it, whether as assailants or defenders—whether victors or vanquished. As a general fact, the evils which it induces, are far greater than those which it aims to prevent or remove. These evils are too numerous even to be distinctly named on the present occasion:—too vast and various for even a rapid and general survey within the few moments which this House, amid its many pressing engagements, can probably devote to the subject. Nor is argument necessary here to prove that, *if* any method can be devised for the settlement of national controversies, without the excitement of malignant passions, the waste of property, the destruction of life, and the depravation of morals, which are the inseparable concomitants of national warfare; the adoption of that method by all the civilized world is "a consummation devoutly to be wished." Such a method *has*, in the opinion of many whose judgment is entitled to respect, been discovered. The Peace Societies which have been formed in this country and in Europe within the last twenty-eight years, and which enrol among their members some of the purest and most gifted minds in either hemisphere, have poured the light of reason and of revelation upon the practice of war, until multitudes have come to the conclusion, that a custom so fraught with physical and moral evil, so uncongenial with the best feelings of the human heart, so ruinous to the dearest interests of social life, and so hostile to the first principles of natural and revealed religion,—*cannot be necessary*. It begins to be extensively acknowledged, that *individuals* and *communities* are subject to the same divine authority, and are bound to conduct their affairs, and regulate their mutual intercourse, by the same rules, and on the same principles; and therefore, that legal adjudication should take the place of physical force, for the maintenance of national rights and interests, as, in the progress of civilization, it already has, with regard